

# THE Christian Spiritualist

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## How the Church of Christ was Built.

CHRISTIAN POLITY—ACCORDING TO "THE CHRONICLE OF CLEOPHAS."

BY FREDERICK BLIGH BOND

I gave, last week, an outline of the relation between the Christian brotherhoods and the State as defined in the speech of St. James given in "The Chronicle of Cleophas," the new script which has attracted the interest of one of our most eminent Biblical scholars. The present article will be found to supplement this in offering an insight into the working organisation of these Brotherhoods.

The Mother Church in Jerusalem was the direct foundation of the Twelve Apostles and was ruled by the Twelve. Others were afterwards built upon this model. The ruler of the Jerusalem Church was James—not the apostle who was the brother of John and son of Zebedee, but James the brother of Jesus, known as James the Just. He was a man of apostolic power and character, commanding universal respect not alone, we may think, from his perfect fitness to control the Metropolitan Church, but also from his being the son of Mary the mother of Christ and her husband Joseph His foster-father.

The Chronicle does not, so far, speak of James the Apostle in any definite connection, save that we are given to understand that Herod who ordered him to be slain with the sword—this for the furtherance of his own ambitions to proclaim himself Messiah—merely succeeded in slaughtering another person of the same name who held office, or was a candidate for office, under the Apostles, and sacrificed himself to save his brother in Christ, St. James the apostle. We are then given a picture of a symmetric foundation of Twelve grouped about a central One who is the Bishop of the Church and the representative of the Messianic power and wisdom in council. But there is an inner Council of Three, and these are Peter, James, and John. To these the Twelve refer all difficult matters and they abide by their decision.

Later, we hear of a Council of Seven, and these seven include the Three Elders already mentioned. Such a Council was specially convened at Jerusalem at that critical time at which the burning question of the admission or exclusion of those of the Gentiles who would not conform to the Law of Moses was debated, and St. Paul and his mission were the focus of the controversy. The seven were as follows, we are told in the Chronicle, and perhaps it is the first time since the primitive days that this knowledge has been given to the world. They were Peter, James and John, Silas and Barsabbas, Paul and Barnabas. So we might say that the last four were "co-opted" by the three for this specific purpose. But it is of another seven that I would now speak.

In Acts vi. we are told of the trouble which arose through the murmuring of certain Grecians against the Hebrews because they thought their widows had been overlooked in the daily distribution of alms. Following this we learn of the appointment of seven men for the work of "serving the tables," that the Twelve might be freed from the necessities of daily routine in order to devote themselves to the ministry of the Word. According to the Chronicle of Cleo-



MISS J. D. CUMMINS,  
The Medium through whom, in conjunction  
with Mr. F. Bligh Bond, the "Cleophas"  
Script is coming.

phas, the Twelve met in council on this matter which had sore perplexed them. They withdrew and sought the aid of the Holy Spirit, keeping the Hour of the Watch and partaking of the Feast of Remembrance just as in the story of the Pentecost. James then rose and said:

"Brethren, we will share with one another as our Master bade us share. We shall have a treasury. But it must be given over to certain chosen men who are diligent and versed in the ordering of households. These treasurers may preach and teach, yet it must be for them a lesser task. First must come the serving of the Saints, so that they shall be fed and housed, and no man, woman, nor child among them shall go hungry or shall suffer sickness and have no one to tend him.

"There shall be an order of women that shall be guided in all things by the Treasurers. These women shall wait upon the sick, and fulfil the needful offices of service so that those who have the Holy Ghost within them and the knowledge of the Word may be freed for the spreading of the Light among men."

There followed disputation on minor points, but all were of one accord in holding that James's words should be the foundation of the building of the Church. Peter held that the men and women to be chosen for these two orders should be unmarried and should take vows of chastity so long as they were within the order, and he is quoted as saying:

"If they have husband or wife, or child, they will not be able to render service only to the Church of Christ. They

will seek also to serve those of their own family and thus may their labours be divided: and tempted will they be to render the greater part to husband and wife and child."

With this, we learn, James did not agree, for he said:

"Marriage be needful for many who be shaped for this service; and must we be denied their stewardship because they be married? Will they not work with greater zeal if they have contentment in their hearts, and will they not have greater knowledge of the needs of others if they have lived with one another according to the ordinance of the Church?"

Peter it is believed was a married man: but in thus advocating celibacy for the Sharers and the order of women, he was mindful that the ordinance was for those that served the brethren and not for those that spread the Light of Christ. He thought that some of the young men and women would be better fitted for the task if they were unencumbered by family ties. The Assembly then, we are told, called into council Joseph of Arimathea, he being a man of much wisdom; and his judgment was as follows:

"He did tell them that with the people of Judea the ordinance would serve, but with the Jews of other nations and with the Gentiles, this might not serve. So should those who, at a later time, gathered together people of divers lands, seek to use their own wisdom concerning the matter of service."

At this early time the Twelve had still some doubts as to whether the tidings of Christ should be given to the Gentiles unless they became proselytes and conformed to the Law of Moses. So there was surprise among the Twelve. James asked if Joseph had anything to add, and he said "that of a truth the matter of these two orders had been shewn to John in a dream, when John had seen what was to be the charge of Joseph and the ending of his life, which would be in a far land. A charge would be given him and he would not rest till this land, which was girt about by water, was found by him. . . . Yet when he was come to that land, he would set up two orders, of men and women. Each would be for service, and they would build the Church of Christ in that far land: and where the Church was set there would be a Holy Charge that would draw many to Christ in that strange far land. But of this charge Joseph would not speak to the Twelve at that time: for he did wait for another revelation that would give him a sure guide in the matter."

"So did it come to pass that on that day the Order of the Treasurers and Sharers was made, and lots were cast. And Philip, Stephen, Nicolas and others were summoned from without. To seven of these young men were given the keys, and to them were given the names of all within the Church. And there was a scribe appointed unto them, and another was appointed unto the Disciples. It

"THE CHRISTIAN SPIRITUALIST" IS THE PAPER THAT IS AWAKENING CHRISTENDOM.



was his task to make a chronicle under the guidance of Luke, of all the signs and wonders that had been wrought and of all that came to pass within the Church."

It will be noted that the choice is made from young and presumably unmarried men. We gather that Peter's advice as confirmed by Joseph was followed with discretion as to the appointment of married Sharers later in non-Hebrew communities.

#### The Mission of Joseph.

The introduction of the story of John's prophetic dream into the Chronicle at this point is remarkable, and may be inserted for a purpose, as there is constant emphasis in all the best scripts that have been received in connection with this series, whether through the hand of Miss Cummins, Mrs. Dowden, Philip Lloyd, or others, that a special importance is attached to the apostolic mission in the far west, and in particular to the founding of the Church in Britain in apostolic times. The Messenger proceeds:

"Brother, this matter of marriage for the Sharers, as some called them, was not at first strictly followed. Yet Peter had it ever at heart, for he did perceive that at a later day, when the Church had multiplied, and there were many Saints within one church, that the Sharer who had wife and child would be sorely tempted to give them favours in secret: whereas he who stood alone would think but of the welfare of the Community. It was here at Glaston that there was first the Order of Sharers. Tidings of the Master had been borne before that time to another province of Anglia . . . but the first Church was builded here, so have I been told; and here was the first Order of the Sharers set."

These words are very inspiring to all those who believe in the great evangelising mission of this country and people. They give us the feeling of a national and individual share in the authorised commands of our Lord's own chosen ones, to do each the task that we may feel allotted us by the power of the Spirit to assist in the enlightenment of the world and the advent of the Kingdom of Heaven upon earth.

#### Trade Guilds Founded.

In a later script received the same day, (June 28th, 1925) the Messenger speaks of a hard matter that arose after the choice of the Seven.

"Some said it was needful that all those of one trade should share their monies and keep them within the trade. So would the fishermen or the carpenters set themselves wholly apart from the other Brethren in the matter of possessions, and would they, in time, have come to seek but their own increase and prosperity to the detriment of those of the Saints who worked not at their trade."

The Seven sought the counsel of James, who said:

"The carpenters shall have a certain portion set apart for their tools from the common store; the fishermen shall have a portion given them for their nets and boats. Thus all the needs of each trade shall be supplied in full measure. But all monies that shall be obtained by trading must be paid into the Treasury; for if each trade setteth itself apart in the matter of possessions, there will be no true sharing within our Church."

Unlike our modern methods, which tend to discriminate in the quality and status, social and moral, of congregations, the apostolic Church would welcome all, not ostracising the outcast and the sinner. We read:

"In our Church there shall be gathered the members of all trades, beggars and drunken, the wise and the ignorant, the sick and the whole, and each one of you shall know that he hath charge of the other. When a disciple foundeth a new church he must seek to gather within

it not one manner of man alone. For the strength of the Brotherhood it be needful that divers kinds shall be within the one community so that it shall be increased in strength and so that each may bear to the common store his own peculiar talent."

"There shall be prizes given as the Greeks gave prizes for their games. These will be for those who show the greater zeal in their work. But, Brethren, in your instruction of the children, ye shall show them that there is no shame like unto the shame that shall fall upon him who neglects service and seeketh ease for his body and the pleasures of idleness."

"If there be among you any who be so hardened in heart that they feel not such shame, and continue to fail in service to the others, then shall they be cast forth from the Church, for they would rot it to its foundations if they remained within it. The Seven who have been chosen will set no hard measure of toil upon the Brethren. They shall in all things be just, and before any member of our Brotherhood be cast forth he shall be judged by the Twelve, and they shall give him a hearing."

#### HOW TO MEDITATE.

The following is contributed by a Parisian reader of this paper. It may interest readers to know that M. André Ripert, Director of the Maison des Spirites, 8, Rue Copernic, Paris, keeps this paper prominently displayed on the library table of that institution.

"You seek for visions which the Saints have enjoyed. You can have them as they had, by living the life of the Spirit, and cultivating the calm meditative mood."

—Julia to W. T. Stead.

"How can I live the life of the Spirit? I cannot meditate."

Jesus has given an outline for meditation in St. John xv.

"I am the true Vine." He distinguishes Himself from some other Vine. What was that? "Thou hast brought a Vine out of Egypt," says the Psalmist. You will find that the "Vine" was a symbol accepted by the Jews to signify their nation. Gentiles could join that nation by submitting to circumcision, and the whole system of animal sacrifice and Temple worship: a religion of symbols. Jesus taught an interior religion, not depending upon any visible forms. Its essence lay in the penetration of each individual by His Spirit, even as the sap of the vine penetrates each branch. The result of this penetration of sap into the branch is the production of fruit, the proof of the penetration of the Spirit of Christ is the deeds of the individual. You dwellers in vineless countries cannot easily apply to yourselves the parable of the Vine. I therefore asked my old gardener, an expert vine dresser, this question: "What is the chief necessity to a vine in order that it should be fruitful?"

"Keep out the frost," grunted the old man. "If you get frost in, sap be stopped."

"Does the frost stop the sap suddenly?" I asked.

"Not always," he replied; "and most often not. 'Tis continual cold that does most mischief."

"Does the vine know it is cold?" I asked.

"Not likely!" grinned the vine dresser. Here the Parable is clear. It is our coldness which stops our Lord's penetration, and we do not know that our souls are cold. But we see the signs of coldness in the lives of others. We say that suspicion, caution, fault-finding, meanness, selfishness are the signs of a cold heart. Let us realise that communion with Jesus cannot be realised by an individual characterised by these traits.

"What does it mean in St. John's Gospel," I said to my gardener, "every

branch that beareth fruit he purgeth it, that it may bring forth more fruit? How do you purge a vine?"

The old man grinned. "Fancy you not knowing that!"

"Do you rub it with hyssop?" I asked, thinking of the Fifty-First Psalm. He chuckled.

"What do you think we purge the vine for?"

"I am sure I don't know," I confessed.

"Blight," he replied oracularly.

"What makes blight come?" He eyed me with unspeakable contempt, and uttered the one word "Insects."

Some evil suggestion outside ourselves to which we allow free entrance; impure, sensual thoughts, aroused, perhaps, by novels.

"Are insects the only cause of blight, Jack?"

He stuffed his pipe into his pocket, as if hopeless of any peace.

"I reckon the soil may be sour."

"The root of bitterness," said I to myself.

"But, Jack, do tell me what is the purge?"

"Soap, mostly," he grunted, his eyes twinkling. "I make a paste and I rub it in the joints and into every eye. Wherever I see an eye, I rub it in."

Tears! Tears! Tears! That is how the Heavenly Vine Dresser cleanses us.

"Cut a tree back; prune hard," pursued the old man. "More ye cut a vine back, cut off most every branch, more fruit there'll be; good fruit, an' sweet."

The yielding up of our own wills in sweetness; surely that is to take Christ's yoke. And taking that yoke our Souls find the Rest of Abiding in Him. FRANCAISE.

#### SPIRIT PHOTOGRAPHY.

##### Testimony from a Man in the Audience.

When Mr. William Hope gave his lecture on "Spirit Photography" in the Mechanics' Hall, Otley, Yorks., a few days ago, the Rev. C. L. Tweedale occupied the chair. Tickets were sent by him to twenty clergymen and Nonconformist ministers in the district, but only one local vicar accepted the invitation.

Mr. Tweedale, in describing Mr. Hope's mediumistic powers as a psychic photographer, said that while Archbishop, Pope, or President could merely talk about the Spirit World and life after death, Mr. Hope could regularly give permanent and enduring demonstration of it. He counted it an honour to be on the platform with him.

A body of evidence was presented that evening which the churches could neither ignore nor hold back much longer, and if it did not wake up and assimilate it, very soon, the man in the street would know more than the man in the pulpit.

Mr. Hope exhibited a large number of his most interesting and convincing results, which were followed with the deepest interest. Mr. Tweedale then followed on with the exhibition of the psychic photograph obtained by him and Mrs. Tweedale at Weston Vicarage in 1915, and also exhibited several very evidential and striking spirit-photographs obtained by residents in the surrounding district, who had come to him in their bereavement, and whom he had sent to Mr. Hope.

A dramatic incident occurred during the exhibition of one of these. A gentleman, Mr. Rycroft of Ilkley, suddenly stood up and cried "That is mine."

"Do you confirm what I say?" said Mr. Tweedale.

"Yes! every word is true" cried the witness, who also gave a brief account in his own words.

Mr. Tweedale did not know that Mr. Rycroft was present, and had not seen him since the latter visited his Vicarage several years ago.

The lecture brought conviction to many in the district.

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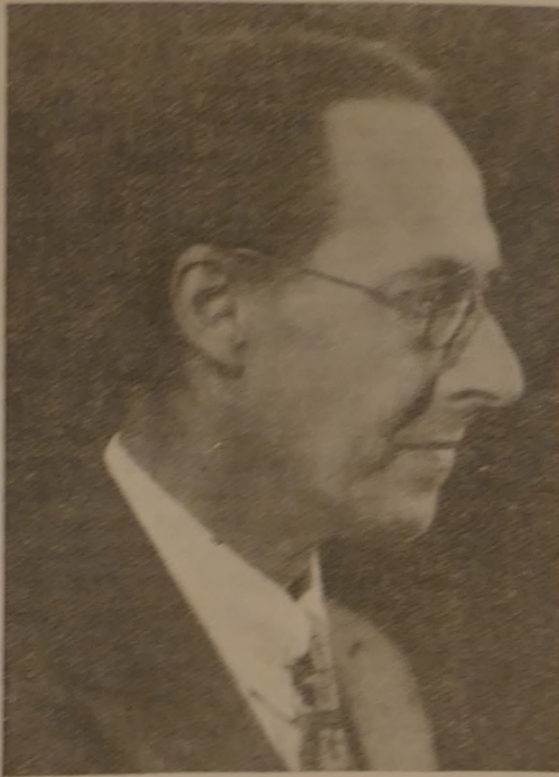
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## Frederick Bligh Bond—Christian Spiritualist

AN APPRECIATION.  
By the REV. JOHN LAMOND, D.D.



MR. FREDERICK BLIGH BOND.

One of the most outstanding figures in Christian Spiritualism is Mr. F. Bligh Bond. His work in the movement has been attracting attention for many years, but in these recent weeks, his script of Cleophas with its more extended information as regards the Apostolic period has literally startled the religious world. That Dr. Oesterley, the Bishop of London's examining Chaplain, should have given his imprimatur to the Script, and declared his belief in its genuineness, is a sign of the times. We are clearly on the verge of fresh developments which may inaugurate a new dispensation. It is a remarkable fact that at the end of every two thousand years there is a distinct forward movement in the life of Humanity. We are nearing the end of the first two thousand years of the Christian era. Who can tell what the next thousand years will reveal. Astronomers tell us that we are entering the sign of Aquarius. We are leaving Pisces behind us with, we trust, the smoke, and roar, and distrust and distress of that period. The New Age will be the age of the ether, of electricity and of light.

Mr. F. Bligh Bond was born at Marlborough in 1864. His father, a clergyman, was the Headmaster of the Edward VI. Grammar School there. An interesting link in his family is the fact that his father's eldest sister was the mother of the Rev. S. Baring Gould, the author of "Mehalah," the "Lives of the Saints" and several of the best known hymns in our English Hymnology. He wrote "Onward Christian Soldiers," and translated "Through the Night of Doubt and Sorrow."

Mr. Bligh Bond chose the profession of an architect, and began practice in 1886. Whilst at the outset he engaged in school and general building, he gradually specialised in church architecture, giving chief attention to the carved woodwork of the Middle Ages. His publications on this and kindred subjects drew attention to his archaeological acquirements, and he was appointed honorary architect to the Bath and Wells Diocese, a position that he held for five years until the new Finance Board superseded the old officers. Owing to the claims of this movement upon his time, he has practically retired from professional life, but still from time to time designs church screen work, and so late as last year restored the old Rood-loft of Bitterley, Salop.

But it is Mr. F. Bligh Bond as a psychic teacher that more immediately interests us. From his earliest years, even as a boy, he was attracted towards psychic phenomena. During his apprenticeship to his profession in London, he took opportunities to enquire into Spiritualism and thus became familiar with the literature and activities of the movement. But for a considerable period he had no direct experience of the phenomena. In the pursuit of his archaeological studies at Glastonbury Abbey, it occurred to him that supernormal powers might be used to further his researches. He found in Captain I. A. Bartlett, who is known to us in his writings as John Alleyne, a sensitive that enabled him to make discoveries which had baffled the antiquaries of half-a-century. These discoveries are recorded for us in his book, "The Gate of Remembrance." It was in reading "The Gate of Remembrance" that our attention was first directed to the work that Mr. Bligh Bond was accomplishing. We can vividly remember the impression that book made on the minds of occult students in Edinburgh. A new star had swung into our firmament. It is needless to dilate on the difficulties that confronted him with the official authorities. "Officialdom" does not understand psychic phenomena; and "Officialdom" did not understand Mr. Bligh Bond. But his discoveries remain an abiding testimony to

the fact that there are supernormal agencies, and that these supernormal agencies can help us in any wise endeavor on which we have set our minds.

The "Gate of Remembrance" was published in 1918, and was followed in 1919 by "The Hill of Vision" in which he expounded part of a system of spiritual philosophy which has yet to be given to the world.

The extraordinary fact about Mr. Bligh Bond is that when he sits with these sensitives, and places his hand upon the hand of the sensitive, script of a specific nature is produced with marvellous rapidity. This is the phenomenon we are called upon to consider.

In his next book, "The Company of Avalon," Mr. Bligh Bond broke fresh ground, giving us from supernormal sources the story of Glastonbury Abbey from its earliest beginnings. It is a fascinating record; and the book is further enhanced by several chapters of profound occult teaching.

Mr. Bligh Bond has made a special study of the numerical values of the letters of the Greek Alphabet traditionally known in certain "mystery-numbers" given in the sacred texts; and in applying his system to the sacred names of Scripture has reached important results. This is only one of the many aspects of his occult studies. "The Company of Avalon" contains passages that could only have been written by one endowed with the deeper spiritual insight and who was at the same time, a master of occult knowledge.

Was it Pythagoras who said of God that He is the Great Geometer? Throughout the universe there is the manifestation of a sublime geometry; and even in the simplest numbers there is an occult significance that can unveil the deeper mysteries. We once spoke to a Professor of Mathematics of our difficulties in regard to numbers. What was the deeper meaning of three, of seven, of nine, of twelve, of forty? Why did we stop at ten and base our numeration on tens? We spoke to him in an unknown tongue. He could not grasp our difficulty. But there is a difficulty. Even as a boy we could not help observing that every multiple of nine gives, when the figures are added together, the number nine. Nine times two make eighteen, and eight and one are nine. Nine times three make twenty-seven, and seven and two give nine. And so on throughout the table. We consulted the leading mathematicians and physicists in Edinburgh, but could find no help. Yet the

Bible teems with references to these sacred numbers. Every devout reader of the Scriptures must have been struck by them. There is the seven branched candlestick, the seven Spirits of God, or consider that verse in the Revelation "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." But the same fact meets us in the outward physical world, this mysterious seven.

In these studies he was conjoined with the Vicar of Saint Austell in Cornwall. They are embodied in several treatises that are published by Blackwell, of Oxford.

But a far deeper purpose was accomplished by this retreat to the mountains of Wales with their mystic significance. Mr. Bligh Bond was being prepared for his true life work. In this stern world there is nothing for nothing. The price has to be paid by each one of us if ever we are to be of any use to humanity. It was in the silence in communion with the sights and sounds of Nature around him that this delicate instrument was being fashioned to tap the deeper secrets of Glastonbury, and even to reach back to the Apostolic age and to the veritable ministry of our Lord Himself. It is this aspect of his work that is now engaging many of the ablest minds in our midst, and which will become more pregnant with results as the years roll by.

Since he became Editor of "Psychic Science," he has been in the heart of the movement, and in touch with our most gifted sensitives. Through John Alleyne we had "The Gate of Remembrance," through "Brother Symon" "The Company of Avalon"; and in these recent days through Mrs. Dowden we have had "The Gospel of Philip"; and more recently through Miss Cummins, "The Chronicle of Cleophas." We can therefore see that the whole career of Mr. Bligh Bond has been a preparation for these later revelations. His profession as an architect led him to specialise in church architecture; and this, in conjunction with his archaeological studies, was the preparation for the discoveries he was enabled to make at Glastonbury Abbey. His companionship in thought with the founders of Christianity in this island prepared the way for that more immediate contact with Philip and Cleophas who were the disciples of our Lord. It is all very wonderful; and only those who are devout in heart can fully realise the significance of these recent marvels. For readers of "The Christian Spiritualist" it must be a fact of paramount importance that we are now contacting the Apostolic period. Only when "The Gospel of Philip" has been fully published will we be able to gauge the value of that document; and we can only wait with patience until "The Chronicle of Cleophas" is given to the world in order to understand more fully the early struggles of the Christian Church, and how through persecution and misunderstanding the church emerged as a conquering force throughout the Roman Empire. These two books will be epoch-making books. They will have a far deeper significance than what appears on the surface.

Mr. Bligh Bond is a versatile writer, a poet of very considerable power, a quiet and persuasive speaker, modest to a degree, and one who is destined to give a new note and a new meaning to the Spiritualist movement in our land. He resides in London with his daughter, who also is endowed with remarkable psychic gifts. A few of her drawings that can be seen in the Museum at Sir A. Conan Doyle's bookshop in Victoria Street, might be taken as the work of some great Italian artist. Her book "Avernus" reveals an intimate knowledge of the ancient civilisation of Atlantis.



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Acknowledgments.

"N. Anon." 10s.

"See that YE ABOUND in THIS grace also."

## MATTER FOR THOUGHT.

There is one feature in our work which impresses us; not because it is new, but because it persists so strongly. Our able contributors, and the correspondents who favour us with their letters and comments, both manifest the feature—some of them very strongly. It is a feature which some Spiritualists have, unfortunately, treated with some amount of disrespect. Had they treated it with disregard it might have been better, but they regarded it of sufficient importance to treat it with some disdain. The more uneducated of our number have treated it with contempt. The wise amongst us treat it with respect, and look at the matter circumspectly, and ask if there is a reason for it—which is of more importance than a hastily-formed opinion—and whether there is not a better way of dealing with it than manifesting toward it an attitude of intense prejudice. Conformably with each of these attitudes, there is a spirit-world support attesting each. The very fact that such opposites secure spirit-world support, should teach thinking men that such a matter cannot be brushed lightly aside, nor judged as of superficial import.

## ALL IN THE SAME BOAT.

And that feature is, as well as we can express it, the insistence of Theology. The articles we have published from our Clerical contributors—men of all shades of theological opinion—show this feature very clearly, as is to be expected. The letters we have received from all classes of people, and to which we always give respect and heed, and which manifest quite as wide a variety of theological aspect, illustrate the same trend. And from some Spiritualists we have received, perhaps, the most assertive theology we have ever read, and the most varied; correspondents of what we may term the "old" school, giving vent to that trait even more assertively than our "orthodox" friends. All of which goes to assure us that "The Christian Spiritualist" is read by as remarkable a diversity of thinking people as could easily be conceived. And the assurance pleases us—for this reason—When we get yonder we shall at first find the same diversities, and take our part in manifesting the same; but, we shall see them all together in such light

that, with our wider and saner vision, we shall say—"Why, they are all complementary. They are all parts in a great whole. They make one." We shall then adopt toward these diversities an attitude of such respect that we shall realise the harmony that is said to exist in that world.

## LIGHTING—NOT FIGHTING.

You will notice that we have suggested that this will be our view on our immediate entrance into the heavenly world. What unification further development will manifest in heavenly progression is beyond our conception; and is, perhaps, not essential to our development here; but, in passing, we may say that, we may be, and ought to be, part of the Kingdom of Heaven even here; and we manifest that participation by exhibiting and living-out the harmony of which we have spoken. That harmony embodies the recognition that every man is entitled to his view, and entitled to express it; that we should treat him with respect, and, whilst taking our own course conscientiously, we must allow our neighbour full freedom to take the course his conscience sets forth to him. The unnatural method—of which all churches give ample illustration—is to try to force other men to think and speak as we do. It is the wrong method. He that takes the sword shall perish with the sword. Give each man opportunity to work out his own salvation and make his own progression. He may do it better without our "help" and advice; and still better without our criticism; but our attitude ought to be such that we render help to him; and we fall short in our own progression unless we offer him that help in the right spirit and with the utmost tolerance. We shall not achieve that end by postulating that he is an enemy, and employing the machinery of war. Rather we should treat him as a brother who is seeking the light. If we have that light, then just show it to him—No sword is necessary for the purpose of shining a light.

## THOUGHT SCHOOLS.

What is Theology? Is it not an expression of men's views upon the things seen, or postulated, of God. God is inconceivable—which means that He transcends human form—so that we have to depend upon human "views" for our conceptions of the Godhead. No two men see alike, and the views are as diverse as human kind; every man holds theological views which differ from every other man's views. No man has any right to impose his views on any other man by force. The only right he has is to hold his own, and respect the right of others to do likewise. But we find that certain men have at various times grouped themselves together and agreed to limit their conceptions and expressions within certain bounds. They are entitled to do this unwise thing if they wish. Unfortunately some of these "schools" also agreed together to impose their views—and limitations—upon others; to require that other men express nothing else without their permission and agreement. This has caused many a war and much bloodshed and hatred—as was to be expected. Many of these "schools" persist to-day, and wield immense power. And they are a feature of every religion on the earth. Therefore, to employ our own axiom, there must be a reason for it. Is that reason, to show men that they err in thus circumscribing their fellows in thought and expression? If so, not many have yet perceived that thing—as our correspondence manifests.

## ORGANISED LIMITATIONS.

Many friends write us, asking how to form Churches to propagate their views. Remembering what these "schools" have achieved in the direction of limitation of man's birthright, we usually urge them not to form churches, but to spread the light of freedom just where they are. The more

men organise, the more they limit themselves and others. Spiritualism claims to be broad in its organisation; some branches of it will admit men of any religion on the face of the earth, so long as they believe in the continuity of life. But in the spirit of tolerance toward the right of others to their as they find, there is not a narrower one on earth. Readers have but to read the utterances of many Spiritualists of the old school to agree that these words are true. The fact is, every organisation sets limitations; that is why we urge people to work as independently of organisations as possible; to form their own home circles and to get into direct touch with heaven. No more is required. But if men must have organisations, then they must also have limitations of those organisations. Happy the man who is independent. We speak from experience of a variety of Churches and inside experience; and we have not found one that can be called ideal. Every one we know of has had in it a hotbed of selfishness. And in each one we have found the spirit of desiring to "impose" views upon others. The man who can found a Church that shall be perfect on the earth, has yet to be found. Christ has not yet succeeded at it.

## FINDING FOR EVER.

Let us, then, bear in mind that, things being what they are, each man shall have the right to speak as he finds; each shall be heard with tolerance; each one shall consider what is said in a spirit of toleration and brotherhood, and shall profit accordingly; and each shall consider all as working toward that great finalé—the searching and seeking for which was recommended by Jesus Christ—the "finding" that goes on for ever and ever. We assert that in this it is better to work together as investigators than as soldiers warring against one another. The martial spirit must be substituted by the scientific spirit of investigation. But—you notice we have not said one word about dogma. That is quite another matter. Some "Theologians" confound dogma with Theology. We cannot

Hark! the sound of holy voices,  
Chanting at the crystal sea,  
Hallelujah! Hallelujah!  
Hallelujah! Lord, to Thee,  
Multitude, which none can number,  
Like the stars in glory stands,  
Clothed in white apparel, holding  
Palms of victory in their hands.

Marching with Thy cross their banner,  
They have triumphed, following  
Thee, the Captain of Salvation,  
Thee, their Saviour and their King;  
Gladly, Lord, with Thee they suffered;  
Gladly, Lord, with Thee they died,  
And, by death, to life immortal  
They were born and glorified.

Now they reign in heavenly glory,  
Now they walk in golden light,  
Now they drink, as from a river,  
Holy bliss and infinite;  
Love and peace they taste for ever;  
And all truth and knowledge see  
In the beatific vision  
Of the Blessed Trinity.

God of God, the One-Begotten,  
Light of Light, Emmanuel,  
In Whose Body, joined together,  
All the Saints for ever dwell;  
Pour upon us of Thy fulness,  
That we may for evermore  
God the Father, God the Son, and  
God the Holy Ghost adore.

C. WORDSWORTH

"It is beginning to seem possible that the conservation of Matter and Energy may have to be supplemented by the conservation of Life and Mind."—Sir Oliver Lodge



## Hannen Swaffer Beards the Conjurers.

A DREARY NIGHT IN BLOOMSBURY, AND THE CHALLENGING OF ARTHUR PRINCE.

BY A PLAIN BLUNT MAN.

"On Wednesday evening next, at headquarters, at 8 p.m.," read a letter which Mr. Hannen Swaffer received on January 19th, "Mr. Arthur Prince, the well-known ventriloquist, will explain to the members of the Magicians' Club 'The Methods of Fake Mediums,' and demonstrate how they do their tricks. A seat has been reserved for you."

Signing the letter appeared the name of "Will Goldston, Hon. Organising Vice-President."

Being very interested to learn how magicians bore themselves when they are not boring the public, Mr. Hannen Swaffer arrived at the National Hotel, Upper Bedford Place, on the evening in question, and received a warm welcome from Mr. Goldston, who seemed surprised to see him, and another welcome from Mr. Arthur Prince, whom Mr. Swaffer had known casually for some years.

The evening was certainly the silliest one ever spent by Mr. Swaffer during his recent enquiries into the truth of Spiritualism.

It was explained to him that, as it was a "closed meeting," there would not be more than fifty people present. There were not more than half that number, however, when there began a strange programme, opened by a young coloured woman of very small ability, who came on and sang about "There's a School in Dixie," the sort of dreary nonsense which, although it may be welcomed in magicians' circles, certainly bores any person of culture. Then the poor dear brought on her coloured self again and sang:—

"Not long ago, you had me loving you.  
But you can't have me loving you now."

Encored politely, the coloured girl said she would endeavour to sing a little "spiritual song." Having changed her dress, she sang something which was not a spiritual, or anything like it. It was all about a little girl in a Sunday school. This was the chorus:—

"Mammy, are there any angels black like me?"

"I've been as good as any little child could be."

"If I should hide my face,"

"Do you think they would see?"

"I wonder if they'll find a place for little Black Me?"

It was strange, as Arthur Prince was shortly going to expose all the mediums in the world, how interested conjurers could be in a poor coloured girl moaning, dolefully, her wonder about the other world, a thing which Spiritualists have learned a good deal about, a long time ago.

Anyway, this turn was followed by a fat man in a white top hat, and a much thinner man with a blackened face. Part of their dialogue consisted of this:—

"I don't suppose you know what a chicken is?"

"I doos. It's a chicken not yet."

Some of the magicians laughed at this.

Then followed a song of the fourth-rate music-hall type: "I'm Feeling Lonely, and I'm Feeling Blue"—the magicians certainly looked it—a song which went on "I also hear the buzzing of the bumble bee." Then came something about "New Orleans, that is where I long to be."

Oh dear, dear!

"Have you heard a sheep speak?" asked the white fat man.

"No," replied the black thin one, "but I've heard a Ram say Macdonald."

Then came another song, about "Virginia" this time; a line about "Give me flowers while I'm living, I can't smell 'em while I'm dead;" and a remark about "My voice is a resonant baritone," which was

followed by the reply, "I knew it was a rotten baritone. Mine's a gin."

All this was no worse than what followed—the star turn of the evening, Arthur Prince, ventriloquist, with his terrible exposure of Oliver Lodge, Lombroso, Flammarion, Myers and Crookes.

He made the astounding assertion "Show me a medium, and I'll show you a fake."

"Those who attend seances are only too willing to help," he said, going on to speak of a funeral service in Dublin. At this, he said, one of the mourners informed the priest, "I am a Spiritualist. My sister says she did not like the way you buried her"; whereupon the parson replied, "It's the first time I have had backchat from a corpse."

He told of "espionage;" how the bigger mediums employed agents to get information for their dupes; how, at Glasgow, when he, the great Arthur Prince, went to a seance with the centre forward of the Newcastle-on-Tyne Football Club, nothing happened; how at Belfast, to which a speech of his had been "cabled," he ventured to say of Dr. Crawford, who had declared he had weighed a spirit—"He was a fine man, a solid man, an honest man." Said Prince—"I should not like to stand in his shoes when he discovers it is a fake."

Not long afterwards, as he had prophesied, Dr. Crawford committed suicide!

There was a lot of nonsense like this—stories of "exposures" at Boston, stories about how, at Chicago, there existed the headquarters of the fake mediums and the centre of supplies. He told of a fountain pen, used by a medium, which was really a telescopic wand; and of miniature gramophones used to reproduce voices.

"Wireless also plays a leading part," he added. "Later, we shall see the selenium cell. This will be used to ring bells, speak, and show mysterious lights."

He went on to talk of a "Blue Book," said to exist in Kansas City, I believe, full of "data" which a medium could use when he arrived in a town, finding in it all the information he wanted about local Spiritualists. Oh—and they will shortly be using a tiny gramophone inside the trumpet!

Then Prince tried to show how voices could be made to appear to come from different parts of the room by means of the trumpet. He spoke through a trumpet.

"Can you make the voice sound behind me?" asked Swaffer.

"Yes, if we turn the lights out," said Prince.

The lights were turned out—but he did not do it.

Then he produced a box, into which messages were put, messages which he read in the dark after the box was locked, showing afterwards how it was done with a small electric light on a disc.

"I am not interested in physical phenomena," said Swaffer. "I don't know why you are doing all this sort of thing."

When Prince had finished, Swaffer, after asking if he could speak, moved out to the centre of the room and addressed the magicians for, perhaps, half an hour. He dealt very kindly with Prince's ventriloquism, saying he had known of the cleverness of his turn for many years. Then he proceeded to explain that, perhaps, he himself was a very much more experienced man than anybody else in that room.

"As I drove here to-night," he said, "I saw that Alexis Moreton Mandeville had received six years' penal servitude. I have known him for twenty years. I always knew he was a fake. It would not surprise

me if some of you put money in his concerns."

"I always knew Bottomley was a fake. I knew him. I don't suppose any of you did. I expect some of you used to pay to hear him talk."

"Yes, I paid," admitted one of the conjurers.

"My experience is," went on Swaffer, "that people like you believe almost anything. Now, I am a man of the world. My friend Prince said to-night, 'Show me a medium and I'll show you a fake.'"

"Now, I want to tell you that I have brought with me, to-night, a man who has more money than any of you in this room. He is a rich man. I say that because it may impress you. His income, made in a business which he built up himself, is larger than any of you conjurers can earn, on the music hall stage or anywhere. Moreover, he recently wrote a book, of which he sold 75,000 copies, a book which was translated into several languages. He is a man of repute, a man of unblemished reputation, a man known to many famous people, a man of much better standing than anybody here. Now, he is a medium. I wonder if he is going to be called a fake to-night? I don't think so. I refer to my friend Dennis Bradley."

The conjurers stared, wide-eyed, at the figure pointed out by Mr. Swaffer. They hadn't expected a challenge like that.

"It was at this man's house," went on Swaffer, "that I attended my first direct voice sitting. It is very kind of Mr. Prince to show us how he does the direct voice. Now, I would like him to tell me how Mr. Bradley does it."

Mr. Swaffer described the people who were there at the time, how all of them were old friends of his, how all of them were people of blameless reputation.

"I think Mr. Prince will not dare to bring an accusation against any one of these people," he said. "It is about time that we left off hearing all these wild charges, made by conjurers against people of whom the conjurers know nothing."

"During my enquiries, I have tested the mediumistic powers of people of the highest standing, who are not professionals, who make nothing out of it. It is very kind of Mr. Prince to tell us, to-night, of the big sums which, he says, have been earned by mediums in America. I know nothing about them, although I am very well known in America; but I do not want him to say, for his own sake, that Mr. Bradley has made any money out of it."

"It is about time talk like this stopped. We Spiritualists have been ridiculed for years. Now I propose to do a little of the ridiculing myself."

Then Mr. Swaffer mentioned that he had in his possession a letter explaining the present financial position of Maskelyne's Theatre, how it had recently been begging for publicity, and how, strangely, this begging for publicity coincided with another attack on Spiritualism.

"As for Mr. Maskelyne," he said, "I have already challenged him to meet me on the public platform and debate this matter. To-night I challenge him again; but he will not accept the challenge. The next time I speak, it will not be in a little hall like this, but in a big building, so that it can be as public as possible. It is about time all this nonsense was stopped."

Mr. Prince did not accuse Mr. Bradley of being a fake. Indeed, his ignorance of psychic matters generally was proved by the fact that when Mr. Swaffer demonstrated how he had heard voices in the daylight at a Valentine sitting, Mr. Prince admitted he had never heard of voices being produced in the daylight. Indeed, he admitted,



too, that he could not produce a voice in the centre of the trumpet, as Valiantine did.

Indeed, it was strange how these "exposers" are so easily exposed, how calmly they sit down under ridicule, how tamely they listen to attack.

Mr. Swaffer told Mr. Prince how, in the year A.D. 56, St. Paul described the mediumistic powers which are still possessed by people to-day, and asked if Mr. Prince wanted to call St. Paul a liar.

Mr. Prince did not call St. Paul a liar. In fact, it was obvious he had never heard that such things were commonly accepted in the New Testament. Nor did he meet one of the points made by Mr. Swaffer, nor answer any of his arguments.

There was no ill-feeling, however, between the two, nor is there likely to be.

Then, after the chairman had warmly thanked Mr. Swaffer "for his brilliant speech," Mr. Bradley challenged Mr. Prince, saying he would give him, or anybody else in the room, £100 if they could reproduce the phenomena described in any one of ten chapters in his book, "The Wisdom of the Gods."

Mr. Prince had not heard of "The Wisdom of the Gods." He had not heard of "Towards the Stars." It was obvious that, about modern Spiritualism, he was utterly uninformed.

"Let's have a seance now," said one poor conjurer to Bradley.

Conjurers are usually on the free list at conjuring shows.

"Don't be silly," said Bradley. "I don't waste my time with people who know nothing about it."

Whereupon, the poor girl, having done all her singing about "Mammy, are there any angels black like me?" the fat man and his black-faced friend having finished their silly turn, Mr. Prince having shown off his contraptions, and Mr. Swaffer having showed how silly they all were, the Magicians' Club went home—wondering.

But, before they separated, two of the conjurers asked Mr. Swaffer if he would be their publicity agent, so much had he impressed them! Conjurers like publicity.

## THE BLACKWOOD MYSTERY.

### AN IMPORTANT NEW WITNESS.

BY W. HAROLD SPEER

(The Well-Known Crime Investigator).

I want to put on record the latest developments relating to the mysterious and tragic fate of Miss Iris Grace Watkins, the young girl whose dead body was found in a culvert six weeks after she had disappeared from her home in Blackwood (Mon.).

Readers will recall the wonderful revelations made to me by Mr. Horace Leaf, and of my subsequent visit to Wales, when everything I had heard from the London medium was confirmed by the girl's grandmother. My accounts of the matter appeared in these columns on October 14th and December 30th.

It was on Thursday, January 14th, that I again visited Wales. With me were Mr. A. E. Timbrell, of Messrs. Timbrell and Baker, solicitors, Regent Street, London, Mrs. Timbrell, and my wife.

On Friday Mr. Timbrell and I visited Blackwood and interviewed a new witness, and also several other persons, whose combined evidence breaks down an alibi which had been put up by one of the suspected persons.

It is not too much to say that the statements we have secured complete the last link in the chain of evidence which we have prepared. These statements have been given to Mr. Charles Edwards, M.P. for Bedwelly, who will put them before the Standing Joint Committee for Monmouthshire, who have the power to request their

Chief Constable to call in the aid of Scotland Yard.

Up to now this individual has declined to take this step himself, although the people of Blackwood have urged that such action should be taken, while all the Welsh papers have given considerable prominence to what Mr. Timbrell and I have been doing, and have also strongly recommended that the local police should call in the aid of the Yard.

### INTERESTING CLAIRVOYANCE.

On Saturday afternoon we had a private sitting at the home of Mr. J. H. Murrin, who is a prominent local Spiritualist. There were present Mr. and Mrs. Murrin, Mr. and Mrs. Timbrell, and my wife and myself.

Mrs. Timbrell is a clairvoyant, and I venture to predict she will soon be heard much of. Speaking to Mr. Murrin, she described a jovial elderly man whom he recognised.

"He is showing me a watch as a link for further identity," said the clairvoyant. "It has a white face with silver round the edge."

Mr. Murrin produced a watch, which was a presentation one, with the names of some members of the committee engraved inside. He told us the man described to him was a member of the committee.

The description of another and younger man with a drooping moustache was then given and recognised by Mr. Murrin, who asked if his condition could be got. "Yes," replied Mrs. Timbrell. "I get a very sad and lonely condition with him. He is asking for your prayers. I also get the words: 'O God! I wish I had known.'"

Mr. Murrin explained that while this man was on his death-bed a hymn was sung, and at the end the man exclaimed: "Oh God! I wish I had known."

A lady, who was described, was recognised by Mrs. Murrin, while a date given turned out to be the anniversary of the marriage of Mr. and Mrs. Murrin. Other things were told to Mrs. Murrin, to which she agreed. Altogether, it was a very successful and interesting sitting.

### STRANGE DISCS.

On the way back to Newport my wife, who has not yet recovered from an illness extending over three months, caught a slight chill, and on reaching the hotel, at once retired.

Practically every night I get automatic writing, and that evening I received the following from my darling daughter: "Was with you to-day. Mama will be all right. She has got a little chill. Let her keep warm. Edie."

Later, I was standing with my back to the fire, talking to my wife, who was in bed, when suddenly she saw a white disc form in the centre of my forehead. When it became about the size of a hen's egg, it floated across to my wife, who watched its progress, and disappeared, close to her. Altogether six of these strange discs were seen, the last one being ruby in colour with a blue ring round it. What were they?

The next evening, in automatic writing, Edie wrote: "We sent healing thoughts to Mama through you last night, and they made her well again." My wife was certainly better in health than she had been since the commencement of her illness.

If any reader has seen similar strange oval-shaped discs I should be very glad to have an account of them. They have been described, as will be seen, as healing thoughts!

"Give the truth to the world, let it be received where it will. Many will read the messages. Some will accept the truth, others will read through curiosity, a few will ridicule. Yet to all is the truth given and to all remains the power of choice."

Message received by C.E.D., in "Spirit World and Spirit Life."

## FREEMASONS CONVINCED.

BY H. R. FOSKETT.

While returning to barracks, after attending the Masonic Lodge at Ludlow, shall, with the Worshipful Master, Chaplain, and some of the brethren, conversation turned on the hymn we had sung:

"Days and moments quickly flying,  
Blend the living with the dead,  
Soon shall you and I be lying  
Each within his narrow bed."

The talk gradually brought up the subject of Spiritualism, and as I was conducting a Spiritualistic meeting in my quarters, the next Sunday evening, the Worshipful Master, the Chaplain, and several of the brethren promised to attend. They did so, a circle was formed, a hymn sung, and prayer offered by the Chaplain, who had brought the principal Medical Officer with him. There came also a corporal, and his wife, who had developed trance mediumship.

In a few minutes the medium went into trance, and began to cough and moan like an old woman in pain, the control, we learned afterwards, was the spirit of an old nurse, who had passed over a few years before. She began speaking in a quavering voice to the corporal.

"Tell Anne she is not treating the boy right! he has a very bad arm, and her treatment is doing no good, she must be careful. Tell her to get good linseed meal poultices, and apply hot, else he may lose his arm, do exactly as I tell you, and all will be well."

The Spirit of the old nurse was anxious about the child, hence the instructions, which were afterwards carried out with the best results.

The medium came out of trance, and after an interval, again went into trance. In a rough voice, in the Devonshire dialect, the control, a man, began to speak through the medium, and addressed the clergyman as follows:—

"You are a Minister, and a good man, but you are not teaching your people quite right, you preach too much on the fear of God, God doesn't want people to fear Him, He wants them to love Him; teach them more of the love of God, tell them it is not attending church or chapel that makes them better in God's sight, but living upright, honest, unselfish lives, loving God, and their fellow men."

In my village in Devon people went to church on Sundays with Bibles under their arms, frock coats and tall hats. Oh they were good on Sundays, but on week days they'd rob and cheat by short weight, and bad measure. That's not religion?

Tell your people to love God, to be honest and upright in their dealings, and to live better lives. It counts here."

After a few questions by the Chaplain, as to where he had lived, and so on, the medium came out of trance.

All present acknowledged the genuineness of the demonstration. The Medical Officer felt the medium's pulse, and examined her eyes, and expressed his opinion that it was a genuine trance, and very convincing, as to the reality of spirit return and control.

"If we on this side would only bear in mind that, in refusing to knock at the door—which, until we do so, will remain closed—we are hurting those on the other side of it, we would take the trouble to go into this thing and prove it one way or the other, at least to our own personal satisfaction."

From "Some Psychic Experiences," by Mrs. Philip Champion de Crespigny.

"Immutable laws govern the results of deeds. Deeds of good advance the spirit. Whilst deeds of evil degrade and retard it."  
—Spirit Teaching.



# The Religion of Viscountess Grey.

By the REV. WALTER WYNN.

"What did Jesus say?" The validity and strength of what He said will depend upon who He was. If it can be shown, which it cannot, that He was "a phenomenal personality" only, or "an exceptional medium," or the natural product of "spiritual evolution," I fail to see why we have not the right to reject anything He says. He has no imperative claim on our belief and the Christian church loses the *raison d'être* of its existence. The Bible would be a false book, and its prophecies might have no verification in history or fact. The Roman Church at the one end with its Mass, enshrining (in what to my mind is a superstitious form) the eternal Fact of Atonement for sin; and at the other end the Protestant Church proclaiming "justification by faith in Christ," would be two visible delusions and blasphemies, with the result that some hundreds of millions of Christians in the world are sincere and dangerous idolaters, as were some billions of others, during the last nineteen hundred years, who have passed into the Invisible World.

One of them was Dr. Ellis Powell, who, at a Direct Voice sitting I attended recently, made me promise I would on all occasions stand true to Christ and His Divine Saviourhood. I sent a full and detailed report of this wonderful talk with Dr. Ellis Powell to "Light." It was not published. Among the assumed idolaters of the Past are the following: St. Paul, St. Peter, St. John, Augustine, Savonarola, Luther, Shakespeare, Robert Browning, Carlyle, Wesley, Spurgeon, Lord Salisbury, W. E. Gladstone, John Bright—in a word, the greatest minds the world has ever produced. St. Paul thought Jesus committed no robbery in making Himself "equal" with God. What is "equal" is not less. St. Peter made in other words the same confession in the presence of Jesus, who told him that his belief was a direct revelation! Christ was always asking men who they thought He was—an insane enquiry if He were only a highly-developed human being. St. John called Him, in beautiful figure of speech, "the Lamb slain before the foundation of the world." That was obviously some time ago!

Luther changed the face of Europe by expounding the New Testament "dogma" (an ugly and repulsive term meaning *tenet* or *doctrine*) of justification by faith in Christ. Another sublime "dogma" is Particular Providence. Shakespeare and Browning are its best exponents outside biblical writers. Carlyle refused to include Christ among His "Heroes": "the greatest of all Heroes—One whom we do not name here. Let sacred silence meditate that sacred matter; you will find it the ultimate perfection." Carlyle was no ordinary thinker, and his verdict is somewhat less offensive than opinions hurled upon the public in a kind of swashbuckler style.

But enough! Were such truly great men senseless? They lived and guided their lives on truths that are banished with a contemptuous wave of the hand as "senseless dogmas." Napoleon did not think so. When he had time, on St. Helena, to think, he paid his dying tribute to the "dogma" of the Deity of Christ and the reality of His Divine Incarnation. He came to his conclusions after a reverent reading of the Bible. And millions of other perfectly sensible people have done the same after considering what are denominated without debate or reason "senseless dogmas." The offensive character of the language needs no comment, but if the truth of immediate human survival is to receive the recognition of millions of Christian people, the sooner such language ceases the better.

I wish to say quite definitely that after fifty years' reading and quite thought I am one of the humble, senseless multitude who

believe in the "senseless dogmas," and have made them the working theories of my life. I have found them true. Am I alone?

No one will doubt that Viscountess Grey is a Spiritualist. The Viscountess wrote recently for "The Weekly Dispatch" the best article of the current series "When I am Dead." It could be criticised in some of its statements, but criticism would be paltry considering the balance, dignity, sanity, clear vision, and lofty tone of the entire production. The most sensitive Christian thinker could not be offended, and one envies the beautiful diction at the Viscountess' command. Here is one passage from her pen that bears upon my subject. It ought to be framed and shown in every Spiritualist church in the land:

"Yet let me say I believe a new revelation is being given to-day, not through one channel alone—and if it is purged of its dross and guided it may help the world. It already helps thousands. The Spiritualistic services enlighten and console; witness the large congregations they draw; whereas only too many of the Churches are empty or disused.

"I have never withdrawn my allegiance from the Anglican Church. It would be a punishment to me to have to attend a Spiritualistic service instead of hearing the magnificent English of the Common Prayer; with the Psalms and the Lessons which have been my staff through life."

I respectfully submit that these are weighty words. If I dare to say it, I have always held Viscount and Viscountess Grey in deep esteem. Are there two people in the world who have a larger vision of its actual needs? Viscount Grey abstains from religious controversy, but the Viscountess boldly declares what has proved her "staff through life." And those three words go straight to the point. No dogmas are senseless that help a man to walk straight in life and feed his soul. The senseless thing is to call them senseless, for it follows that believers in what is senseless have no sense.

Viscountess Grey will probably say: "I was not thinking of definitely authorised and formulated doctrine, but of the effect the magnificent English and the service as a whole have upon my heart and mind." Agreed; but suppose the Prayers and Psalms struck the mind as senseless, false, and containing mere ecclesiastical cobwebs—what then? No intelligent person could possibly recite them without feeling both a hypocrite and a fool. I feel neither when I do so at evensong in St. Paul's, or in my home. As a sinful man needing a Saviour every hour, they draw me near to God. We do not consider that our Souls make the great affirmations as we worship, any more than a fish thinks about its fins when it is swimming.

Now, I am bold enough to call the attention of the Viscountess, being a good Spiritualist, to the following fact—namely, every time she recites or sings the Psalms the following "senseless dogmas" are echoed by her and prove her "staff through life":—

- (1) The Creatorship, omniscience, omnipotence, and rulership of a Personal God.
- (2) The prediction of the coming of His Son—the Messiah—to save and rule the world.
- (3) The power of God to cover mercifully and blot out transgression, create a clean heart, and thus set up new causes to bring about new effects as against the ordinary results of cause and effect?
- (4) That the sufferings of the Messiah are

depicted and predicted in exact language and related to Divine mercy on the penitent?

- (5) That prayer is heard and answered?
- (6) That "the saints" finally persevere and awake in the Divine likeness?
- (7) That the wicked shall perish?

In fact, all the "senseless dogmas" are in the Psalms and Common Prayer. Fancy carrying such a "staff through life"!

Above all, I affirm and submit that the Divinity of the Incarnated Messiah and His voluntary offering and expiation for sin are definitely taught or implied in the Psalms, and the latter truth—the Atonement—is not only the greatest truth ever contemplated by the human mind, but the only one that gives a rational explanation of the Universe. Christ taught it as the perfect expression of God's love towards sinful creatures. David, Paul, Luther, and every regenerated mind has recognised its sublimity. Without it, there is no gospel, and the universe becomes a ghastly automatic mowing machine. David knew better, and the sub-consciousness of Viscountess Grey responds, perhaps unconsciously. But the staff is in her hands. Countless millions of people could and do bear the same testimony. Atonement and substitution for sin form the warp and woof of human life. It is fact, not theory. A hundred words in human language proclaim that to daub the Fact with the term "dogma," then call it "senseless," and think you have obliterated the Fact—I hardly think that is scientific thinking! To prove to a man that he lives again and can communicate with some departed relative who will oblige him with right religious opinions, is not to announce a Gospel, for the hearer may get no good from such a message at all. Christ's Gospel creates new men. No religious movement is of value without this. And St. Paul would say that even if an Angel from heaven denied this position—and he knew that many of the "angels" did—"Let him be anathema."

I regard the words of "our Lord and Saviour Jesus Christ" as final, full, and authoritative. I have tried to explode the delusion that the Jews had no knowledge of an Invisible World. I now propose to combat the statement that "Jesus did not reveal much" concerning the After-Life. He revealed in as many sentences *all* that is true and contained in Spiritualistic literature, which covers two shelves in my study.

One word more, Viscountess Grey refers to "disused and empty churches." I have seen scores of absurd references to this subject. I preached to fewer than 200 souls yesterday. There was a foot of snow on the ground. Next Sunday I may have a crowded church. I have known a dying man keep twenty-five regular attendants away. An epidemic of influenza has nearly emptied the church. On the other hand, clairvoyance will draw a crowd of worldly people who have no desire to develop their spiritual natures, and who melt away like snow in a fresh. I heard Dr. Parker once say that he believed he could crowd the City Temple regularly with a barrel organ, a monkey, and a stick. But Spurgeon drew ten thousand people twice every Sunday for many years by preaching the "senseless dogmas." And Gipsy Smith packed the Albert Hall recently, although it rained "cats and dogs" on the last night. My point is that there must be sweet reasonableness in our judgments if the Christian churches are to be influenced for good. We have not thrown our lives away in proclaiming "unfounded beliefs." We know we have served God and humanity.

Writing to a Clergyman, we recommended him to read "Kathleen." He replied, "I have 'Kathleen,' and am preaching about it!"

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## CHURCHES AND MEETINGS.

Where this Paper is on sale; and times of Sunday Services.

Æolian Hall.—New Bond Street, 6.30.  
 Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3; 7.  
 Eltham.—R. A. Co-op. Rooms, Well Hall, at 7.  
 Grotian Hall.—Wigmore Street, 11; 6.30.  
 Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.  
 Hornsey.—Felix Hall, 29, Felix Avenue, Crouch End, 7; Th. 8.  
 Kentish Town.—17, Prince of Wales' Crescent, 3.30; 7. Th. 8.  
 St. Luke's, Queen's Road, Forest Hill, S.E.; 6.30 p.m.  
 Wood Green, N.—Bourne Hall, Trinity Road, 7.

Alfreton.—  
 Altrincham.—Moss Lane, 3; 6.30.  
 Atherton.—Ch. Sp. Ch., Bolton Road, 3; 6.30; 8.  
 Bargoed.—4, John Street, 6.30. Thursday at 8.  
 Barking.—Municipal Rest., East Street, Wed., at 8 p.m.  
 Belfast.—  
 Bentley, Doncaster.—  
 Bexhill.—Spiritual Mission.  
 Birmingham.—Co-op. Rooms, Sparkhill, 3, and 6.30.  
 Bishop Auckland, St. Helen's.—71, Main Street, 6.30; Weds., 7.  
 Blackwood, Mon.—Assembly Rooms, High Street, 6.  
 Bolton.—Sp. Alliance, Henry Street, 3; 6.30; 8.  
 Bootle.—Argos Hall, Stanley Road, 6.30.  
 Bournemouth.—Ch. Sp. S., 14, Lansdowne Road, Tu. 3.15; Th. 8.  
 Bradford.—Belle Vue Chambers, 3; 6.30; 8.  
 Brighton.—Athenæum Hall, North Street, 11.15; 7; Wed. 8.  
 Brighton.—Old Steine Hall, 52a, Old Steine; 11.30; 7; 8.30.  
 Bristol.—Temple, 19, Lower Redland Road, 6.30.  
 Cardiff.—Cathays, Brydges Place, 6.30.  
 Carnetown, Abercynon.—2.30; 6.  
 Chatham.—Queen's Hall, Military Road, 7.  
 Cheetham Hill.—Halliwell Lane, 2.45; 6.30.  
 Chiswick.—67, Flanders Road, 11; 6.45.  
 Congleton.—Park Road, 3; 6.30.  
 Coventry.—Broadgate Prog. Sp. Soc., I.L.P. Rooms, 6.30.  
 Devonport.—Hydesville Inst., Cannon Street, 6.30; Tues. 7.30.  
 Devonport.—Progressive, Ferry Hall, Ferry Road, 6.30.  
 Glasgow.—Burns Hall, 379, Parliamentary Rd., 11.30; 6.30; 8.15.  
 Glasgow.—Shettleston, I.O.G.T. Hall, Fennella Street, 6.30.  
 Glasgow.—Spir. Brhood., 4, Henrietta Street, 12.30; 6.30.  
 Gosport.—"Boyne Hall," Forton, 7.  
 Grimsby.—New Ch. Sp. Ch.  
 Guildford.—The Borough Hall, Upper Room, 6.30.  
 Harrow.—Greenhill Hall, Station Road, 6.30.  
 Hastings.—4, Claremont, Sat., 7; Sun., 11 and 6.30; Mon., 3.  
 Heckmondwike.—Tower Street, 2; 3; 6.  
 Horwich, Lancs.—Chorley New Road, 10; 6.15; Mondays 7.30.  
 Howden-on-Tyne.—Church Street, 6.30.  
 Ilford.—Santa Claus Hall, Dunbar Rd., Seven Kings, 7. Tues., 8.  
 Letchworth.—Howard Hall, 6.30 p.m.  
 Lincoln.—Christian Spiritualists, 11, King Street, 6.30.  
 Liverpool.—13a, West Derby Street, 11; 6.30; 8.  
 Luton, Beds.—Castle Street Hall, Sp. Ev. Soc., 11.30 and 6.30.  
 Middlesborough.—11, Garden Street. Every evening at 8.  
 Morecambe.—Milton Rooms, Market Street, 3; 6.30.  
 Northfield.—Hawkesley Hall, Longbridge Estate, 6.30.  
 North Shields.—Temperance Hall, Norfolk Street, 6.30.  
 Norwich.—Sch. Music, Rampant Horse Street, 7.  
 Nuneaton.—  
 Oldham.—Hooper Street Lyc., 10.30; 3; 6.30; 8.  
 Pontefract.—18, Beast Fair, 2.45; 6.30.  
 Pontypool.—Cent. Sp. Ch., Osborne Road, 6.30.  
 Reading.—56, Bartholomew's Road, 6.30.  
 Richmond.—Free Ch., Ormonde Road, 7.30; Wed. 7.30.  
 Romford.—Psychic Research Soc., 163, Brentwood Road, 6.30.  
 Sheffield.—Meersbrook, Gospel Hall, Regent Terrace, 2.45; 6.30.  
 Southampton.—Oddf. Hall, St. Mary's Street, 11 and 6.30.  
 St. Helen's, Lancs.—Mas. Buildings, Hall Street, 10.30 and 6.30.  
 Stockport.—Ch. Sp. Ch., Mottram Street, 3; 6.30; 8.  
 Sutton.—Co-op. Hall, Benhill Street, 6.30.  
 Swansea.—Spiritual Ev. Ch., 47, rear of Walter Road, 6.30.  
 Trealaw, Rhondda.—Judge's Hall, 2; 6; Wed., 7.  
 Walker-on-Tyne.—Barry Street Hall.  
 Wallsend.—Co-operative Hall, Carville Road, 11; 6.30.  
 Westcliff-on-Sea.—St. Matthew's, Northview Drive, 3; 6.30.  
 Witton-Gilbert.—  
 Wigan.—Ch. Sp., Arcade Street, Library Street, 2.45; 6.30; 8.  
 Worksop.—

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